

ENVELOPE SERIES

VOL. XVI

JANUARY, 1914

No. 4

THE CENTENARY OF THE MARATHI MISSION INDIA

Containing Addresses by S. B. Capen, LL. D. and
R. A. Hume, D.D., which were Delivered
in Bombay Town Hall,
Nov. 7, 1913

AMERICAN BOARD *of* COMMISSIONERS
FOR FOREIGN MISSIONS · BOSTON *Mass.*

A QUARTERLY

Entered at the Post Office, Boston, Mass., as Second Class Matter.

Annual Subscription, Ten Cents

Foreword



We offer our readers in this number of the Envelope Series the two leading addresses in connection with the Marathi Centenary, those by President Capen and Dr. R. A. Hume. Dr. Hume, the senior member of the Marathi Mission, describes in an exceedingly effective way the results of one hundred years of American missionary effort in India. President Capen speaks of the changes of one hundred years at home. What he says is the more interesting to us because it was delivered before an Indian audience. His address is full of facts and figures and should be treasured for future use. Aside from the practical value of these papers, we are glad to bring our readers into the atmosphere of those great meetings in Bombay and Ahmednagar. Letters and newspapers received tell of large audiences of native Christians and Europeans, and of splendid enthusiasm. Echo meetings should be held in our home churches, and the occasion used to strengthen the faith of our people in the cause of missions and in the Christian religion.

C. H. P.

THE SIGNIFICANCE AND VALUE OF ONE HUNDRED YEARS OF MISSIONS

By HON. S. B. CAPEN, M. A., LL. D.

President of the American Board of Commissioners for Foreign Missions

At the meeting held in the Town Hall of Bombay, India, on Nov. 7, 1913, in honor of the centenary of the American Marathi Mission, Dr. Capen, president of the American Society which has maintained and is responsible for that mission, delivered a comprehensive and notable address, a part of which follows.

In beginning his remarks, Dr. Capen read letters of greeting from the President of the United States, Hon. Woodrow Wilson, and from the governor of Massachusetts, the State in which the American Board was organized and has its headquarters. He then extended special messages of recognition to officials of the British government for the sympathy and co-operation extended the missionaries; to the Indian leaders, for their friendly spirit and goodwill; to the missionaries for their devotion, patience and earnestness and to the Indian preachers, teachers and members of Christian churches whose devotion and self-sacrifice has been an inspiration.

Continuing, Dr. Capen said:

CHANGES OF A HUNDRED YEARS.

As we gather here on this memorable occasion, our minds are busy with the *changes of a hundred years*. There were then no steamships or railroads, no telegraphs or telephones or air-ships. Little was known in the United States either of the Near East or of the Far East; Gordon Hall and Samuel Nott sailed out into the unknown. It was six or seven months before the Home Office knew of the safe arrival of our missionaries; when I arrived here last week, I sent immediately a cable-gram to the Boston office of the American Board. Allowing for the difference of time between the two cities, it reached Boston before I arrived here!

Astonishing as are such contrasts in the material world there have been even *greater changes in the moral and spiritual realms*. We would recall the conditions of religious life in the United States at the beginning of the last century, just before the American Board was born. France had been our ally during the American revolution, and the rank atheism of the French of that time was popular. Sunday-schools and similar organizations were not dreamed about as yet. In short, there was no organized Christianity outside of the local churches, and these had little in common. When the American Board petitioned the Massachusetts Legislature for a charter it was at first refused, with the statement that Massachusetts had no religion that it could afford to export. The men who were in the prayer-meeting at the Haystack at Williams College, felt it wise, because of the indifference of the

churches, to keep the records of their missionary organizations in cipher.

One hundred years ago there was little missionary interest anywhere in the world; there were only seven missionary societies employing less than two hundred male missionaries and the total gifts were only about Rs. 300,000. When the first missionaries tried to enter India, they were refused admission with the statement by those in control, that they "would rather have a ship-load of devils than a ship-load of missionaries." When Robert Moffat went to South Africa, the natives stole his food, they threatened his life. China and Japan were closed to the world; the Islands of the Sea were full of cannibalism and all cruelty. It was a dark hour everywhere when modern missions were born a hundred years ago.

Against this dark background of the past, what do we see now? In the place of the sniff, the sneer, and the ridicule which were so common then, we in the United States find that the church today is alive with interest in missions and in the missionary.

The first *Sunday-school* in Massachusetts was not established until 1810. There are today in the United States alone, 13,732,841 scholars, with 1,520,379 officers and teachers, and missions have a place in their course of study.

The first *Young Peoples Society of Christian Endeavor* was not organized until 1881, only 32 years ago, but there are today in the United States, 44,864 Societies, with about 2,000,000 members, and missions are a part of all its work.

The *Student Volunteer Movement for Foreign Missions* had its birth at Mt. Hermon in 1886 and has stirred the young men and women in nearly a thousand institutions of higher learning in the United States. In the twenty-seven years of its existence there have been sent out to foreign lands by the Mission Boards of those enrolled by it, over 5,500 persons. During the last year, they enrolled 36,000 students for missionary study, and the students themselves have given over 3 lakhs for the support of missions. (Rs. 300,000, or \$100,000.00)

Growing out of the work of the Young Men's and the Young Women's Christian Associations and Student Volunteer Movement is the *World's Student Federation* which meets every two years and embraces the students of the world. It now comprises 2,305 associations and 156,071 members, a parliament of the world.

Eleven years ago, a movement to promote special missionary study and prepare missionary material for classes was organized. It is now known as the *Missionary Education Movement*, and forty-seven home and foreign mission boards are associated in it. In these eleven years more than a million mission study books have been sold, and approximately 175,000 persons have been in mission study classes. In November, 1906, the *Laymen's Missionary Movement* was organized. It was born in the city of New York in a prayer-meeting held in connection with the centennial of the Haystack Prayer-meeting. It is both interdenominational and international. It does not raise missionary funds or commission missionaries;

it exists to be a help, a dynamo, if you please, for the various mission boards of all denominations.

In 1910, there was held in Edinburgh, Scotland, the greatest Missionary Conference the world has ever seen. Growing out of that Conference, in which all the nations were represented by delegates from every Protestant communion, there has come the "*Continuation Committee*." North America, the British Isles, Europe, Australasia, Asia and South Africa are united for the scientific study of missions and co-operation. The world is being considered as a unit to be reached by the church as a unit. The Edinburgh Conference made possible a science of missions because of the world facts there gathered.

One of the results of the great Foreign Missionary Conference in New York in 1900 was the organization among the women of a "*Central Committee on the United Study of Foreign Missions*." They have already published thirteen text books with a circulation of more than a half million copies, which are being faithfully studied by many Christian women of America.

Two years ago there was organized the "*Board of Missionary Preparation*." This Board, composed of not more than thirty-six members, is appointed by "The Foreign Missions Conference of North America." Its object is to assist in securing the best possible training for those who are to enter foreign missionary service.

As we review the last century, we must not fail to give large place to the work of women and their superb organization in the Woman's Boards. I once heard Mrs.

Montgomery, one of the great leaders of the women of America, declare that the organizations of the women for foreign missionary work were more complete and thorough than any others except the Society of Jesus. Besides the general committees at various centres, the women of each communion are organized by States and counties and congregations from one end of our land to the other. Women's work for women has been one of the great achievements of the first century of modern missions.

One hundred years ago, the total contribution of the whole Christian world for foreign missions was but three lakhs annually; today the regular annual gifts are 900 lakhs, of which almost one-half is from the United States. Besides this there are special gifts for new buildings, etc., which amounted year before last to 150 lakhs. More remarkable than this, however, is the income from the missions in various lands, which for 1912 was almost 240 lakhs.

One hundred years ago, only one person out of fourteen in the United States was enrolled as a member of the Protestant Church; today there is one in four.

One hundred years ago only one in ten of our college students in the United States was a member of a Protestant Church; now they are one in two.

Morrison began mission work in China in 1807. At the end of thirty-five years there were only six converts; today the great leaders of the Chinese Republic are not only in sympathy with Christianity, but many of them are earnest Christians.

A hundred years ago, there was not a Christian in Japan; today she is one of the great powers of the world, and one reason for this, as many of her own leaders recognize, is the influence of the Christian schools and her touch with the Christian leaders of the West.

One hundred years ago, there was not a mission hospital or a trained missionary physician in the non-Christian world; today there are nearly seventeen hundred hospitals and dispensaries under missionary auspices, with eight million treatments annually. Homes have been built for the blind and for the leper and for other sufferers.

One hundred years ago the Christian scriptures were printed in but sixty-six languages; today, in whole or in part, they are printed in over five hundred languages and dialects. The British and Foreign Bible Society and The Bible Society of Scotland circulated last year over 10,000,000 copies; the American Bible Society published over 4,000,000 copies more.

One hundred years ago there was not a single missionary press in the non-Christian world; today there are many hundreds of such presses which print a million pages a day. We ought especially to note that it has been possible for Bible Societies and printing presses to do this mighty work because of the missionaries. Often they have gone to nations without written language, and have had to make a grammar for the language. The missionaries of the American Board have had a large share in this work of preparation and translation. Among the workers we recall with gratitude

men like Riggs, Schauffler, Goodrich and Hiram Bingham. Nor should we omit your own Myron Winslow, a missionary to this country, who early in the life of missions in India put many years into the preparation of the English-Tamil Lexicon. We should remember also E. Burgess who prepared for the vernacular of this part of the country the first Marathi Grammar in English.

I have time to hint only briefly at the *educational work* which has been built by missions in the last hundred years. Our colleges and high schools are belting the world, and industrial plants have been established where most needed.

As one result of these educational institutions, the English language, which one hundred years ago was spoken by the comparatively few people living in Great Britain and the United States, is now becoming the language of students all over the world. These students necessarily look for their highest thoughts to English books, which are permeated with the spirit of Christianity. The English language is becoming more and more the language of the world. The barriers are all down in the student world, and the students are mightily helping to make the world one around the cross.

CHANGE OF THOUGHT IN THE WORLD AT LARGE

(a) *The diplomacy of the world is on the side of missions.* Our great leaders in the United States, President Wilson, ex-President Roosevelt, ex-President Taft, Secretary of State Bryan, and many others, are enthu-

siastic believers in the missionary enterprise. At the Missionary Convention in Edinburgh, in 1910, greetings were sent from King George and also from the German Colonial Office. The great leaders of Great Britain and the United States alike recognize that foreign missions are laying foundations and bringing about conditions which help in diplomatic relations.

(b) *The press of America is almost universally in favour of missions.* One of the best articles I have ever read on the Laymen's Missionary Movement was an editorial in one of our great magazines.

(c) *The business men of the world are in favour of foreign missions.* When a man embraces Christianity, he is not only changed from within, but he wants his external conditions changed; he wants a Christian home and the comforts which come with it. Christianity helps to create wants which the business men of the world are ready to supply.

Before I leave this subject of changes in a hundred years, let me give you two incidents, for illustration is often better than definition or argument. Yale University is one of the largest institutions for higher education in the United States. Recently there was erected in its Memorial Hall two tablets in memory of members of the Class of 1853, a class distinguished for the number of great men which it has given to the world. Both of these tablets, erected by survivors of that class, commemorate the lives of missionaries, one for your own Charles Harding for so many years a missionary in India, and

the other for Hiram Bingham, whose more than fifty years in the Sandwich Islands and Micronesia, are notable in the annals of missionary service.

Last June, again, in the Memorial Hall at Yale, another tablet was unveiled, that to John Lawrence Thurston of the Class of 1898, the pioneer of the Yale Mission in China. It was given as a tribute by his classmates. This makes the sixth tablet in that hall which has been erected to the memory of a missionary, thus honored by his classmates.

FOREIGN MISSIONS HAVE SAVED THE UNITED STATES FROM NARROWNESS AND PROVINCIALISM

Passing from the changed thought of the church and the world towards foreign missions, we note the contributions they have made to the life of the United States.

First. We rejoice in the greatness of the United States as a power for righteousness in the world. Side by side with great Britain and her Colonies, America's Christian people are trying to make Christ known everywhere. Why have we had this revolution in the thought of the church and the world? Many things have contributed to this, but we must believe that God's blessing has come to the nation largely because a hundred years ago we came out of our provincialism and narrowness, and began to live for others. I believe this has been equally true of Great Britain. Carey felt that the gospel must be taken to the non-Christian world *in order to save England*. What Carey did for India is one of the grandest stories in missionary annals. But great as was his in-

fluence here in India, I believe it is correct to say that his influence for good in England was even greater. The same was true a hundred years ago in America. The young men of the "Haystack" aroused our churches to better spiritual things for their own country. In the face of ridicule these young men pushed on until the American Board was born and its wonderful work and that of the other mission boards which have grown out of it, is now glorious history.

Second. Another of the beneficent results from foreign missions has been *its appeal to the heroism of the student class*. It has given a great challenge; for the plan to reach a thousand million people with the message of Jesus Christ is a gigantic task. One of America's greatest teachers has said, "There must be a moral equivalent for war." Foreign missions furnish this equivalent. To the college man, before whose vision lie tremendous possibilities and opportunities for achieving success and securing a great fortune in the material world, this work offers instead a salary of a few hundred rupees. I have been President of the American Board for fourteen years and have listened to the reading of the papers of hundreds of young men and women who have applied to be sent out as missionaries. I have listened to the brief stories which they have told to those who have gathered to see them commissioned. The keynote in all has been *service*, and especially service where their lives would count for the most to the Kingdom of God. The call to leave home and friends and native land, the call to give

up a life of ease and comfort that others might learn through them of our Christ, has gripped them as nothing else has done. It is this appeal to the young men and women in our colleges and universities and seminaries which has aroused many to a great enthusiasm. It is the greatness of this vision that is giving all our Mission Boards many of the best of our students, the honor men and the leaders.

FOREIGN MISSIONS HELP CHURCH UNITY

Third. Foreign missions are bringing the various Protestant denominations in America together. United church and missionary work is not an impossible dream. Business is carried on by international agreements as to sanitary service, protection of copyrights, patents and trade-marks, extradition agreements, and protection against cattle disease. There are over one hundred and fifty international associations and over thirty-five international unions of which nations are members. These have their conventions and congresses for practical work. All the economic, technical and scientific interests of the world are organizing for greater service and activity. We had in Boston, last September, what was in some respects the greatest business meeting that the world has ever seen, the International Congress of Chambers of Commerce. The 767 delegates present represented 54 nations and 314 commercial bodies. Well may we ask, is it possible to bring business interests everywhere together and not the church?

At the Edinburgh Conference, hardly any words spoken were received with such loud applause as those of a missionary from Western China, who told us that the seven principal denominations had already come to an agreement by which members by letter could go from one communion to another. This is not yet wholly possible in America. He then added that they did not propose to stop there, or ever to rest until they had one united church for Western China. Three missions in Peking are now at work upon a plan for a Chinese Christian Church. You have merged several denominations in the United Church of South India. Eight denominations in Japan are working together shoulder to shoulder with a common hymn-book and a single volume of reports, and the closest co-operation in all denominational and evangelistic methods. Korea gives us a wonderful illustration of the growing spirit of comity among churches. The territory has been subdivided so that competition and overlapping are practically eliminated. In doing this the different denominations have exchanged converts. One denomination gave up about 12,000 of their own church members and received as many of other communions in exchange. At the 75th anniversary of the Zulu Mission of the American Board in South Africa, twenty denominations united under the leadership of that Board's missionaries. They voted to have in the future an Advisory Council, and to avoid, as far as possible, all overlapping of the work; the field and the work of each was to be respected by all.

It is this great united work which you are doing in India and which others are doing in China and Japan that is stirring our churches in America not only to examine themselves, but to confess their sins and to take steps leading to action.

FOREIGN MISSIONS A MIGHTY FORCE FOR WORLD PEACE

We all recognize how the work of our missionaries is being hindered by the preparations which Christian nations are constantly making for possible future wars. All this is sapping the life of the nations, is crippling their ability to exercise their largest influence for humanity, and is thus obstructing missionary progress. Against this great moral forces are being banded together in a world movement of what has been called "War against War." The Secretary of State of the United States, has proposed peace treaties with all nations, by the terms of which controversies that cannot be adjusted otherwise may be referred to a disinterested international tribunal. Over twenty-five nations have already indicated their desire to consider this proposition, which, if carried out, will practically insure peace and justice between the United States and all the great nations of the world. In this great effort to secure the settlement of difficulties among the nations by arbitration, our missionary interests have had a large place; every missionary is a messenger of the Prince of Peace. The Christian students of every nation, through the World Student Christian Federation, are helping to bind these nations together.

Scholarship is almost of necessity international; it recognizes no barriers. There are 79,000 Christian Endeavor Societies with 4,000,000 members pledged to this work of peace among the nations.

The world is beginning to recognize the debt which diplomacy owes to our missionaries. Hon. John W. Foster, a former Secretary of State of the United States and probably our greatest living diplomat, has declared that "up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." With their knowledge of languages they have made possible communication between the representatives of the nations. Many of our missionaries have for a time taken positions of high trust in the diplomatic service, and thus helped to remove obstacles and bind the nations together. It is the missionary who has been teaching the Fatherhood of God and the brotherhood of man; it is the missionary who has taught that God has made of one blood all the nations of the earth, that every man is a brother of every other man, that all alike have been made in God's image; it is the missionary who has been teaching everywhere that the mightiest power in the world today is not force, nor ambition, nor fear, but love. Write it large, LOVE; and the mightiest expression of that love was on the cross.

It is splendid to see how the *commercial interests of the world* are also coming to promote this movement for world peace, which will help to bring in the Kingdom of God. The arbitration treaties which President Taft

suggested were endorsed by about two hundred boards of trade and chambers of commerce in the United States which represented cities containing 20,000,000 people. At the Fifth International Congress of Chambers of Commerce above referred to, the question of arbitration was given large place by both the foreign and the American delegates, as the most important question for them to consider. They fully recognized that all business and financial interests are thrown into chaos by anything which interrupts the peace of the world. It was, therefore, a great moment when under the leadership of the President of the Congress, M. Canon-Legrand, the resolution which he had drawn covering the whole field of international arbitration was passed with the greatest enthusiasm. The members of the Congress sprang to their feet, some stood on chairs and waved their hats. Few scenes in human history have ever been more significant, for it was the great message of the commercial leaders of fifty-four nations to the governments of the whole world.

It is equally true that the great *labor interests of the world* are tremendously interested in this subject; they recognize that in the case of war they suffer the most because of the interference with business and the lack of work. The working classes of Europe have done much in recent years to preserve the peace of Europe.

IN CONCLUSION

As we enter the second century of modern missions, we shall certainly *recognize more and more the*

greatness of the work which has been done by our partners and allies here in India and in all our mission fields. Think again of the contrast. A hundred years ago, dense darkness in many places: today churches have been built, colleges established, schools opened, hospitals erected, Christian homes set up. Ninety years ago, when the first American missionaries went to Hawaii, they found a people so degraded that they almost wondered if the Hawaiians were human. Fifty years ago, the people in these same islands were so far Christianized that they were sending missionaries to others. Central Union Church of Honolulu has today 1,109 members and is supporting five foreign missionaries, three in Micronesia and two in Pekin. The home expenses of that church last year were over Rs. 52,000, but it gave for missionary work three times that amount or nearly Rs. 160,000. You in India have also begun to send the gospel to those in greater need.

There is nothing in history to exceed the heroism of our missionaries, and the equal devotion and heroism of those who have given up their old religious beliefs and have accepted Jesus Christ as Master and Lord. On this centenary occasion, we would pay to you, missionaries and members of the Indian Church, our tribute of grateful affection. We love you for what you are; we love you for what you have done; we love you for the courage and faith with which you face the future. We will try to work closely with you as brothers in the years to come; your work shall be our work. You are laying the foundations deep and strong for a great Christian India. Because it is Christ's work, the victory is sure, and to Him shall be all the glory.

AMERICA'S GIFT TO INDIA

By REV. R. A. HUME, M. A., D. D.

Senior Missionary of the American Marathi Mission

In imagination see a small sailing vessel enter our Bombay harbour five score years ago. What was her cargo? Two American men and one American woman. What did they come for? In the desire to tell our countrymen that the one great God who rules the universe is really the loving Father of every human being, that He intensely desires every one to live as His true son, and that the Lord Jesus Christ helps men to experience such filial relations.

Had they not some additional and less worthy motives? None whatever. Had they not at least something to gain personally from their errand? Absolutely nothing. On the contrary, they had sacrificed much that men ordinarily desire, and they had many, many hardships to endure.

Coming with such a purpose on such an errand, were they not welcomed? No; quite the reverse. They were forbidden to land or to stay. Why was this? The then Governor of Bombay, Sir Even Nepean, was a Christian who personally sympathized with those missionaries. But he had received strict orders from the Governor General in Calcutta that the East India Company would not allow missionaries to work in India lest the people

of this country should think that the English Government were trying to interfere with their religion. Moreover, at that time there was war between Great Britain and the United States. So the presence of Americans in British possessions was not desired. For these reasons the Governor felt obliged to forbid the landing of those American missionaries.

What did they do? They sent the Governor a solemn appeal saying that they had come under a deep sense of commission from God; that their intentions and methods were and would be entirely pacific; and they charged the Governor to consider that he would incur great responsibility to God and to the people of this land, and also very great disappointment to those in a distant land who, at self-sacrifice had undergone the effort and expense of sending them here on a purely spiritual mission, if he should insist on compelling them to return to America.

What was the result of that appeal? The Governor was led to defer the immediate execution of the order to send them away.

What was the final outcome? A few earnest Christian men in England appealed to Parliament, which required the East India Company to remove the prohibition of freedom to teach any religion in India. So finally that little band of three American missionaries was allowed to remain in Bombay.

EARLY ADVANTAGE TO INDIA

What was the first advantage to India of this beginning of America's Christian connection with India?

That little band was a prominent factor in securing for India the inestimable boon of entire freedom for religious teaching.

In the five score years which have since elapsed what are some other gains which have resulted from the connection of America with India?

Through the efforts of those pioneers and of thousands of American missionaries who followed them, added to the labors of a very large number of European missionaries and of a multitude of Indian Christians, there has come a wide-spread knowledge of the Lord Jesus Christ, so that in addition to the millions of Christians who have come to revere, trust and follow Him as their divine Guru, multitudes who do not take the Christian name have also come to revere Him as at least one of the few greatest spiritual leaders of mankind.

THE MEN AND WOMEN

Thousands of America's educated and most earnest sons and daughters have spent their lives in service for India. Not a few have here laid down their lives. The last Year Book of Protestant Missions in India gives the names and addresses of 1870 members of American and Canadian Missionary Societies. While it is impracticable to give any exact enumeration of the total number of Americans who have come to India as missionaries, yet, since we positively know that in the

present year there are nearly two thousand Americans connected with Indian missionary organizations, it seems not improbable that in connection with forty-one American and Canadian Societies, not less than forty thousand, perhaps even more, missionaries may have come here in a hundred years. And this army of devoted friends of India is but the forerunner of a much larger number who will come in the new century.

Who can estimate the spiritual, intellectual, social, economic gain to India from the coming to India of many thousands of America's best men and women to spend their lives in service for the men, women and children of this country, as spiritual gurus, teachers, writers, physicians, social reformers, industrial experts, philanthropists! That a country on the other side of the globe which has no political and little commercial connection with another country in Asia, should make to it such a gift of good men and women as America has made to India is absolutely unparalleled in history.

THE MONEY VALUE

It is absolutely impossible to give any exact or even any approximately adequate estimate of what amount of money has come to India through forty-one American and Canadian Missionary organizations. But the pioneer organization which leads in celebrating this hundredth anniversary of the coming of its first American missionaries, viz., the American Marathi Mission, is able to make a fairly correct pecuniary statement. The books of its Treasurer show that through the hands of the rep-

representatives of this single American missionary organization, for expense for outfits, passage, support and furloughs of missionaries; for the training and employment of large numbers of Indian agents, largely Christian, yet partly non-Christian; for direct spiritual work; for many scores of educational institutions of many grades in which tens of thousands of Christian and non-Christian boys and girls have received a sound education; for a large amount of original and translated literary work in books, magazines, newspapers, tracts, etc., etc.; for hospitals, dispensaries and varied medical work; for advanced industrial undertakings; for buildings; for home expenses; and for philanthropic and humanitarian service especially in emergencies of famine and plague, there has passed not less than three crores of rupees, or ten million dollars!!

Since this immense amount has been given for India by America through a single, albeit the oldest missionary organization, who can begin to estimate the total pecuniary and economic gain to India through forty-one American and Canadian organizations! It all has been given voluntarily and gladly, and has been followed by genuine sympathy and earnest prayer. It has been administered without much regard to caste or creed. Probably non-Christians have been the larger element to enjoy its help. In the history of mankind is there a parallel to it? A country on the other side of the world which has no political, and but slight commercial, connection with this, voluntarily sends many crores of rupees for various kinds of aid to peoples of different race,

different religion, different civilization, without desire or hope of reward, purely from the Christian motive and in order to please the heavenly Father, and to bless other members of His one great human family.

THE CONTRAST IN ATTITUDE

One gratifying feature of this Centenary is the contrast in the attitude towards America and American Missions, between 1813 and 1913, in many officials and many of the European community; and above all, the contrast between a hundred years ago and now, in many educated and refined Indians, and in the masses of many communities, toward most of the representatives and institutions of American Missions.

Of course the necessity of scrupulously respecting the declared and righteous policy of religious neutrality makes even earnest European officials hesitate to say or do what might seem a departure from strict official neutrality. There are some non-Christian Indians who still think it unbrotherly to bring any message which seems to discredit other religions. There doubtless are some unwise missionaries.

Nevertheless, most American missionaries have frequent occasion to acknowledge that they are recipients of appreciation from a grateful and gentle people, who are usually quick to respond to loving service. So the average missionary is probably the foreigner who most loves the land and people to whom he gives his life-service, and in return is more trusted and loved than

most foreigners, even when his specific religious message does not meet with entire acceptance. And this gratifying contrast between the well-nigh universal attitude of a hundred years ago and now is a sure presage of ever increasing appreciation in the coming century.

So, as some representatives of America's Christian connection with India today review the past, they gratefully acknowledge God's guidance and empowering hitherto. And as they forecast the coming years, they do so with high hope and eager determination for themselves, for their American supporters, and for the large Indian Christian community, which is one of the strongest grounds of confidence for the future. They reverently and hopefully consecrate themselves to the service of their heavenly Father and of their Indian brothers and sisters. So doing they rely on their experience of the unchangeable assurance of their divine Lord: "Lo, I am with you always, even unto the end of the world."

Many subscriptions to the Envelope Series that expired with the April number have not been renewed. The fact of the lapse is indicated on the envelope. Will you not renew, sending a dime with your address to the undersigned?

Your subscription does more than add your name to our list of readers. It increases by so much our standing with the Post Office Department. It helps maintain our second class mailing rate and so makes possible a wider distribution of the quarterly.

We very urgently need a few thousand more subscribers. Will you not get us at least one new subscriber?

*JOHN G. HOSMER, Agent,
14 Beacon St.,
Boston,
Mass.*

American Board Publications

Missionary Herald

Published monthly. Contains information from all our missions. 75 cents per year. In clubs of ten or more, 50 cents each. This organ of the Board was never more prized by its readers than now, and it is essential for those who would keep informed in regard to the work of our Foreign Missions and the great religious movements in non-Christian lands.

American Board Almanac of Missions, 1914

Artistic, informing, handy for reference. Single copies, ten cents. Fifteen copies to one address, one dollar, postpaid.

News Bulletin

Issued by the Home Department from time to time, and invaluable as a brief, newsy synopsis of the leading current events in the missionary world. Furnished free upon payment of postage.

"The Story of the American Board"

BY WILLIAM E. STRONG.

An entertaining and inspiring account of the first hundred years of the American Board's history. It breathes the spirit of a great adventure. Now offered in three editions. Library, \$1.75; Popular (decorative board cover) \$1.00; Paper Cover (without maps) 50 cents.

Literature and Leaflets of the American Board may be had by addressing:

John G. Hosmer, Congregational House, 14 Beacon St., Boston, Mass.

Or at the District offices:

Rev. Edward Lincoln Smith, D. D., 4th Avenue and 22nd St., New York City.

Rev. A. N. Hitchcock, D. D., 19 So. La Salle Street, Chicago, Ill.

Rev. H. Melville Tenney, D. D., 417 Market Street, San Francisco, Cal.